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in pulling down the trees was cut up into small bits and thrown into the stream. The men were particularly careful not to let any of the pieces get lodged behind boulders, but pushed them all out so that they were carried downstream, in order to obliterate all signs of human agency in the destruction along the way.

After crossing the river we went up a steep hill to a large clearing near the top. This place was called Kuruwiowan, and had been cleared especially for this ceremony. When another group wishes to hold a similar ceremony, another site must be selected and cleared. The place was well chosen. The ground still sloped upward slightly, and also fell away on one side, leading to a steep hill going down to a narrow valley through which a small stream was running, with another steep rise on the further side. A few trees were left standing in the main clearing, and a trail was cut down one of the hill-sides. Round the edge of the main clearing were smaller ones with rough shelters of poles and banana leaves; inside some of these there were men munching taro.

The crowd that came with us rushed up the hill shouting and brandishing their weapons; turned and rushed down again; divided into two halves which charged each other. Some men appeared carrying joints of roast pig, baskets of taro, and coco-nuts. They took the food up the hill and put it into a shed at the top, where a crowd of visitors promptly fell upon it. Presently there was more shouting and wild charging. A band of men from Kunua had arrived and were being welcomed in the prescribed manner. Another band, from Raua, came behind them, only to find that the first comers had eaten all the food. For a moment it looked as though the mock fight was going to become a real one. This is not uncommon. I learned from Pinari later that in the olden days, if the amount of food provided was insufficient, the guests retaliated by killing the hosts, including the women and children, burning their houses, cutting down their coco-nut trees, and spearing their pigs. Nowadays, since the fear of the District Officer is upon them, they mostly content themselves with growling and cutting down coco-nut trees. Up in the hills, however, they are less amenable to discipline than on the coast, and if the mob now assembled had really got angry there might have been trouble. But being promised that more food should be forthcoming, the new-comers joined the others in the sham combats that took place at short intervals, as

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because the Tabut people were sorry for the *ruanbē* (husband's parents) of Moras, the sister of the dead boys, and were not reward for the ritual weeping. Parties of women sometimes go to watch by a sick person; they will be given areca-nut and coco-nuts, some of which they will eat as they sit there; what remains will be carried home when they leave.

When guests are invited from distant villages to attend a ceremony it is customary to provide spreads of food, placed on platforms at intervals in the bush along the route, with which they can refresh themselves during the journey (*taran in a ken* means to prepare a spread of this kind). When we walked to the hill country to attend the *wapi* ceremony we came to three such places of refreshment. They took the form of a platform made of boughs, on which was placed a number of baskets made of coco-nut palm leaves plaited containing pieces of roast pig and boiled taros; others filled with the eggs of the megapode, almost ready to hatch, cooked and done up in leaves. There were also large packets of ceremonial pudding. Huge bunches of areca-nuts, yellow and green, hung from the posts of the platform, together with bundles of betel-pepper. Guests were supposed to provide their own lime. All along the edge of the platform were hung rows of coco-nuts. The effect was most lavish. We were also plentifully supplied with similar food at the ceremony itself, consuming it in the intervals of waiting. Such displays are not entirely prompted by generosity, or even the desire to make a show, since it is the custom, when guests think that the food provided for them is inadequate, to take revenge by wrecking their hosts' plantations, breaking down their coco-nut and areca palms, and spearing their pigs. It is said that in the olden days the angry guests even went so far as to burn the village and kill many of the inhabitants, including women and children. But, on the other hand, ostentatious display of wealth by single individuals is avoided for fear of 'poison'. They say that if a man prepares a very lavish feast, all the men who know how to make poison say: 'This fellow has made a big feast, we must kill him.' 'They are angry with the man who has done so well at getting food and so they make him die with their bad medicine.'

GIFTS

People are entitled to ask for areca-nuts, coco-nuts, &c., from those who stand to them in the relation of *kiar* (sibling of the same

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destroyed. The usual way of showing anger is to break up one's own personal possessions.[1] One day I heard a great commotion inside a hut, and on inquiring the reason, was told that two women had been fighting because one had eaten some pawpaw belonging to the other, who was very angry, and had, besides fighting the culprit, broken all her *own* pots; it was her howling that called my attention to the incident. It might be thought that the breakage was done accidentally in a fit of blind temper, but other instances indicate that it was far more likely to have been intentional. In my collection of stories there is one in which a man who, rebuffed in his efforts to have illicit sexual intercourse with a woman, ran away and hid when summoned to the shore for the punishment by shooting. The double injury, his undesired attentions and his cowardly attempt to escape from the consequences, angered the woman so much that she destroyed her own taro garden.

Other people's property may also be broken, with the owner's consent, for the same reason. A curious example occurred during my residence. The mission teacher at Tabut, a village friendly to and closely associated with Kurtatchi, had, with more zeal than discretion, been trying to stamp out the custom of wearing hoods in accordance with the rule that a woman must avoid her *waris*, He had even gone so far as to damage one of the hoods. This was reported at Kurtatchi, a more conservative village, and so incensed the women there that they made a descent on Tabut *en bloc* for the purpose of showing their displeasure. I was invited to go with them. We approached the village slowly, in a procession, with some show of ceremony. Every woman wore her hood, some even had two, one on the top of the other. The Tabut women received us amicably, and so far from resisting the destruction of their property, actually brought out their water coco-nuts to be broken up, though I fancy this was co-operation in self-defence, as they were careful to bring out old ones, whereas if left to themselves, the Kurtatchi women exercised no such discrimination. Pots were also brought out, and laid on the verandahs, but honour was apparently satisfied with this gesture, for no pots were actually broken on this occasion. When they considered that enough damage had been done, the Kurtatchi women went home, and no retaliation followed.

On another occasion the same thing took place at Kurtatchi.

[1] This is paralleled in other parts of Melanesia, cf. Ivens, 1927, p. 12.

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On another occasion the same thing took place at Kurtatchi.

425 Some of the women went round to each hut breaking up water
●579 coco-nuts, the owners giving them old ones for the purpose. The
565 reason was that the wife of one of the important men had called her husband a lazy good-for-nothing who spent all his time at dances and did no work. When a woman scolds her husband, if he is *tsunaun*, the other women go round breaking things from every house in the village, not only the house of the couple involved.

425 Intentional destruction of property also takes place on the occa-
882 sion of the *wapi* ceremony as described on p. 203.

INHERITANCE

565 A man's official heir is his eldest sister's eldest son. If she has
428 no son the second sister's son takes the position. Failing the sons of full sisters, a son of his mother's sister—for whom he uses the same kinship term—would be the heir. I did not meet with this contingency. It is of importance chiefly in the transmission of the position of *tsunaun tʃan*, the person of highest rank in the village. Pinari's eldest sister, Pari, had a son who died in childhood. The heir was, therefore, Kakari, the son of his younger sister Matev. He cannot alienate this right however much he may wish to do so. With it goes the right to direct certain ceremonies, and the official ownership of land. Wasɛ̄, Pinari's eldest son, held in Kurtatchi no official position, but was accorded a measure of respect by virtue of the importance of his father. But if he had been living in his mother's village he would there have been the person next but one in importance to the *tsunaun tʃan*, who was his mother's mother's brother, yielding only to the son of an elder sister of his mother. On the death of his mother's brother he had been sent to his father at Kurtatchi, and had elected to remain there.

428 Personal property, including ceremonial currency, can be, and
789 often is, left to a man's own children instead of to his sister's children. The same applies to knowledge of special magic. Pinari, who had no great liking for his nephew, had passed on his knowledge of magic for making dogs hunt well to his son Wasɛ̄, and did not intend to give it to his sister's son Kakari, who would succeed him as *tsunaun*. He said that Kakari would have half his material possessions, and his own children would have the other half; Kakari would divide it.

Other magic may be similarly inherited in several ways, either from a father—real or classificatory—or from a mother's brother,